

ప్రపంచ తెలుగు మహానభల ప్రచురణ

NAYAKS OF TANJORE



Acc No. 6231

By

SRI KHANDAVALLI BALENDUSEKHARAM



Andhra Pradesh Sahitya Akademi

Kalabhavan, Salfabad

HYDERABAD-A.P.

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సహస్రాబ్దాలుగా ప్రవర్ధమానమగుచున్న తెలుగు సంస్కృతిని తెలుగుదేశపు నలుచెరగుల పరిచితము చేయు సంకల్పముతో 1975 వ సంవత్సరమును తెలుగు సాంస్కృతిక సంవత్సరముగ ఆంధ్రప్రదేశ్ ప్రభుత్వము ప్రకటించినది అందుకు అనుగుణమైన కార్యక్రమాలను నిర్వహింపజేయుటయేగాక, ప్రపంచములోని వివిధ దేశాలలో నివసించు చున్న తెలుగువారి సాంస్కృతిక ప్రతినిధులందరును ఒకచోట సమావేశమగు వసతిని కల్పించుటకై 1975, ఏప్రిల్ 12 (తెలుగు ఉగాది) మొదలుగ ప్రపంచ తెలుగు మహాసభ హైదరాబాదున జరుగు నటుల ప్రభుత్వము నిర్ణయించినది. అందుకు ఒక ఆహ్వానసంఘము ఏర్పాటునది. ఆంధ్రప్రదేశ్ ప్రభుత్వ ముఖ్యమంత్రి మాన్యశ్రీ జలగం వెంగళరావుగారు ఆ సంఘమునకు అధ్యక్షులు, విద్యాశాఖామంత్రి మాన్యశ్రీ మండలి వెంకటకృష్ణారావుగారు దాని కార్యనిర్వాహకాధ్యక్షులు, ఆర్థికమంత్రి మాన్యశ్రీ వీడతల రంగారెడ్డిగారు ఆర్థిక, సంస్థా కార్యక్రమాల సమన్వయసంఘాల అధ్యక్షులు.

ఆ సంఘము, ప్రపంచ తెలుగు మహాసభల సందర్భమున వచ్చువారికి తెలుగుజాతి సాంస్కృతిక వైభవమును తెలియజేయుటకు అనువుగ ఆంధ్రభాషా సాహిత్య, కళా చరిత్రాధికములను గురించి ఉత్తమములు, ప్రామాణికములునగు కొన్ని లఘు గ్రంథములను ప్రకటించవలెనని సంకల్పించి, ఆ కార్యనిర్వాహణకై 44 మంది నభ్యులుకల ఒక విద్వత్సంఘమును, శ్రీ నూకల నరోత్తమరెడ్డిగారి అధ్యక్షతన నియమించినది. ఆ విద్వత్సంఘము ఆ లఘు గ్రంథముల పుస్తకపుల నిర్దేశించి వాని రచనకై ఆయారంగములందు పేరుగనిన ప్రముఖులను రచయితలుగ యెన్నుకొనినది. ఈ విధముగ సిద్ధమైన గ్రంథములలో భాషా, సాహిత్య, చారిత్రక విషయములకు సంబంధించిన వానిని ప్రకటించు బాధ్యతను ఆంధ్రప్రదేశ్ సాహిత్య అకాడమీ వహింప

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The Nayaks of Tanjore

The illustrious empire of the Rajas of Vijayanagar rose and flourished in the south of India, with its metropolitan city, Vijayanagar standing on the southern bank of the Tungabhadra. The principalities of Tanjore and Madura, were the distant descendants and pale shadows of the Chola and Pandya Kingdoms of historic celebrity. Tanjore and Madura were the seats of the royal Cholas and Pandyas in days of yore, and fortunately in the recent past, also the Nayaks of Tanjore and Madura chose these cities as the seats of their respective governments.

2. The Chola region over parts of which the Nayaks of Tanjore held sway in the 16th and 17th centuries was a part of the Dravidadesa. **The Chola Region** It consisted of three provinces the Chola, Pandya and Chera. These three provinces were ruled over by different royal dynasties. The Ramayana and the Mahabharata make a reference to these kingdoms. Of these we are just now concerned with the land of the Cholas.

In ancient times, it was a region infested with robbers. Historical records also bear testimony to this fact. Pious pilgrims from the northern regions who came to the south to pay their respects to the Lord at Srirangam or Rameswaram became the victims of the depredations of these highwaymen. We were told

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సహస్రాబ్దాలుగా ప్రవర్ధమానమగుచున్న తెలుగు సంస్కృతిని తెలుగుదేశపు నలుచెరగుల పరిచితము చేయు సంకల్పముతో 1975 వ సంవత్సరమును తెలుగు సాంస్కృతిక సంవత్సరముగ ఆంధ్రప్రదేశ్ ప్రభుత్వము ప్రకటించినది అందుకు అనుగుణమైన కార్యక్రమాలను నిర్వహింపజేయుటయేగాక, ప్రపంచములోని వివిధ దేశాలలో నివసించు చున్న తెలుగువారి సాంస్కృతిక ప్రతినిధులందరును ఒకచోట సమావేశమగు వసతిని కల్పించుటకై 1975, ఏప్రిల్ 12 (తెలుగు ఉగాది) మొదలుగ ప్రపంచ తెలుగు మహాసభ హైదరాబాదున జరుగు నటుల ప్రభుత్వము నిర్ణయించినది. అందుకు ఒక ఆహ్వానసంఘము ఏర్పాటునది. ఆంధ్రప్రదేశ్ ప్రభుత్వ ముఖ్యమంత్రి మాన్యశ్రీ జలగం వెంగళరావుగారు ఆ సంఘమునకు అధ్యక్షులు, విద్యాశాఖామంత్రి మాన్యశ్రీ మండలి వెంకటకృష్ణారావుగారు దాని కార్యనిర్వాహకాధ్యక్షులు, ఆర్థికమంత్రి మాన్యశ్రీ పిడతల రంగారెడ్డిగారు ఆర్థిక, సంస్థా కార్యక్రమాల సమన్వయసంఘాల అధ్యక్షులు.

ఆ సంఘము, ప్రపంచ తెలుగు మహాసభల సందర్భమున వచ్చువారికి తెలుగుజాతి సాంస్కృతిక వైభవమును తెలియజేయుటకు అనువుగ ఆంధ్రభాషా సాహిత్య, కళా చరిత్రాధికములను గురించి ఉత్తమములు, ప్రామాణికములునగు కొన్ని లఘు గ్రంథములను ప్రకటించవలెనని సంకల్పించి, ఆ కార్యనిర్వాహణకై 44 మంది నభ్యులుకల ఒక విద్వత్సంఘమును, శ్రీ నూకల నరోత్తమరెడ్డిగారి అధ్యక్షతన నియమించినది. ఆ విద్వత్సంఘము ఆ లఘు గ్రంథముల పుస్తకపుల నిర్దేశించి వాని రచనకై ఆయారంగములందు పేరుగనిన ప్రముఖులను రచయితలుగ యెన్నుకొనినది. ఈ విధముగ సిద్ధమైన గ్రంథములలో భాషా, సాహిత్య, చారిత్రక విషయములకు సంబంధించిన వానిని ప్రకటించు బాధ్యతను ఆంధ్రప్రదేశ్ సాహిత్య అకాడమీ వహింప

and then. Here the Cholas built a fortress of a moderate size as well as a few buildings, whose ruins may be seen to this day. In course of time, Tanjore gained in importance, and the later Cholas and their successors continued to reside in this city. The period of the Chola rule was the brightest chapter in the history of the Tanjore province. King Kulottunga, son of Rajaraja Narendra, caused an anicut to be constructed over the Kaveri and the waters so stored were diverted through irrigational channels to near and far regions, for the promotion of agriculture. The construction of Kulottunga is now known as the "Grand Anicut". A British Engineer who observed it closely is reported to have declared it as not less than sixteen centuries old. It was Rajaraja I who had the unique distinction of raising at Tanjore the marvellous temple, referred to in Sanskrit as "Brihadiswaralaya" and in Tamil as "Periya Koil" No other temple, either in the north or south of India, has the imposing and stupendous dimensions of the Brihadiswara temple. The sacred Bull (Nandi) of stone, installed in this place of worship, is one of the finest and biggest in India. The anicut and the temple of the Chola age excite the wonder and admiration of even the present age of wonders and marvels.

7. It is a rather strange observation to make, but yet it is true, that there is as much mobility in cities as there is in the non-stationary human beings who inhabit them. Delhi, the metropolis of the Indian Republic is perhaps the most striking example of this observation. From the legendary age of king Yudhishtira, when it was known as "Indraprastha", Delhi shifted

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down with heavy imposts and unbearably heavy taxes. Awakened by the monstrous persecutions, and the unparalleled exactions of their new masters, the populace of south India rose in revolt en masse, and shook off the yoke of barbarous foreign conqueror within two decades. On the banks of the Tungabhadra, the illustrious brothers, Harihara and Bukka founded the historic city of Vijayanagar (1336 A.D.) and laid the foundations of a mighty kingdom of the Hindus which stood as a bulwark of the Hindus in general, their religion and way of life for more than two centuries. Cut off from all outside help, the Muslim principality of Madura continued its precarious existence for a short time, and was finally over run by a viceroy of the Vijayanagar kings (1371).

10. The Nayaks of Tanjore whose story is our chief concern here, were the viceroys of the kings of Vijayanagar. The whole of south India from the Tungabhadra in the north to cape Comorin in the extreme south became a part of the Empire of Vijayanagar. But the overlordship of the Vijayanagar monarchs rested lightly on the local chieftains. In the memorable words of Kalidasa, the national poet of India, the Indian rulers effected several conquests, and won victories in many a field, but that was done only with a view to acquire glory (యశస్సే విశేషః పుణ్యం). Neither economic exploitation, nor the imposition of a new faith were the objectives of the Hindu overlords of India. So long as a local ruler or prince recognised the emperor's suzerainty and overlordship, and paid the stipulated annual tribute, he was allowed unfettered freedom in the governance of his principality.

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had been married to Chevvappa, one of the generals of the state. Chevvappa was, it is true, only one of the many commanding officers in the vast army of the Vijayanagar kings. But he hailed from a proud and respectable family of Kshatriyas of the lunar line. Chevvappa's father, Timmappa Nayaka had rendered valuable service to Krishna Deva Raya, in his campaign against Raichur. In the disorders that had broken out in the realm in the early years of Achyuta Raya's reign, Chevvappa served the state loyally, and valorously. Such an officer, connected by blood-relation with the members of the royal family, deserved to be elevated to a higher and more dignified status. About this time, the affairs of the Chola kingdom of Tanjore fell into disorder. Possibly the regnant scion of the ancient Chola family proved disloyal to the parent kingdom. Upon this, Achyuta was prevailed upon to appoint Chevvappa as the governor of Tanjore with a mandate to set matters right.

The elevation of Chevvappa Nayaka to the kingship of the Tanjore realm took place in 1535. The commonly accepted version of the manner in which Chevvappa secured the rulership of the Tanjore province is the above one. But there are others which tell a different story. According to one, Chevvappa was in the early years of his life, a humble but extremely loyal servant of the famous scholar, Govinda Dikshita. It was, we are told, the Dikshita who was responsible for the elevation of Chevvappa to the rank of a provincial governor. According to another version, Chevvappa overran the province of Tanjore of which he subsequently became the ruler. Neither of these versions, is corroborated and substantiated by any relia-

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సహస్రాబ్దాలుగా ప్రవర్ధమానమగుచున్న తెలుగు సంస్కృతిని తెలుగుదేశపు నలుచెరగుల పరిచితము చేయు సంకల్పముతో 1975 వ సంవత్సరమును తెలుగు సాంస్కృతిక సంవత్సరముగ ఆంధ్రప్రదేశ్ ప్రభుత్వము ప్రకటించినది అందుకు అనుగుణమైన కార్యక్రమాలను నిర్వహింపజేయుటయేగాక, ప్రపంచములోని వివిధ దేశాలలో నివసించు చున్న తెలుగువారి సాంస్కృతిక ప్రతినిధులందరును ఒకచోట సమావేశమగు వసతిని కల్పించుటకై 1975, ఏప్రిల్ 12 (తెలుగు ఉగాది) మొదలుగ ప్రపంచ తెలుగు మహాసభ హైదరాబాదున జరుగు నటుల ప్రభుత్వము నిర్ణయించినది. అందుకు ఒక ఆహ్వానసంఘము ఏర్పాటునది. ఆంధ్రప్రదేశ్ ప్రభుత్వ ముఖ్యమంత్రి మాన్యశ్రీ జలగం వెంగళరావుగారు ఆ సంఘమునకు అధ్యక్షులు, విద్యాశాఖామంత్రి మాన్యశ్రీ మండలి వెంకటకృష్ణారావుగారు దాని కార్యనిర్వాహకాధ్యక్షులు, ఆర్థికమంత్రి మాన్యశ్రీ వీడతల రంగారెడ్డిగారు ఆర్థిక, సంస్థా కార్యక్రమాల సమన్వయసంఘాల అధ్యక్షులు.

ఆ సంఘము, ప్రపంచ తెలుగు మహాసభల సందర్భమున వచ్చువారికి తెలుగుజాతి సాంస్కృతిక వైభవమును తెలియజేయుటకు అనువుగ ఆంధ్రభాషా సాహిత్య, కళా చరిత్రాధికములను గురించి ఉత్తమములు, ప్రామాణికములునగు కొన్ని లఘు గ్రంథములను ప్రకటించవలెనని సంకల్పించి, ఆ కార్యనిర్వాహణకై 44 మంది నభ్యులుకల ఒక విద్వత్సంఘమును, శ్రీ నూకల నరోత్తమరెడ్డిగారి అధ్యక్షతన నియమించినది. ఆ విద్వత్సంఘము ఆ లఘు గ్రంథముల పుస్తకపుల నిర్దేశించి వాని రచనకై ఆయారంగములందు పేరుగనిన ప్రముఖులను రచయితలుగ యెన్నుకొనినది. ఈ విధముగ సిద్ధమైన గ్రంథములలో భాషా, సాహిత్య, చారిత్రక విషయములకు సంబంధించిన వానిని ప్రకటించు బాధ్యతను ఆంధ్రప్రదేశ్ సాహిత్య అకాడమీ వహింప

surname of one of the highly respected families of present day Andhra belonging to the Niyogi sub-sect).

15. It is true that Chevvappa Nayaka was appointed as the ruler of Tanjore by Achyuta Raya, but it was done with the knowledge and approval of Aliya Rama Raya who was even then one of the leading nobles of the state. Hence, after the death of Achyuta, when power passed into his hands Rama Raya did not in any way interfere in the affairs of Tanjore, nor did he do anything to displease Chevvappa. Hence, the relations between the central government and the feudatory state of Tanjore remained quite friendly. Tanjore remained faithful to the parent kingdom and helped it whenever troubles arose. This will be borne out, as may be seen by the subsequent developments in the history of Vijayanagar. Chevvappa was an able administrator who conferred the inestimable gift of peace and security on his realm. It has already been pointed out that the Tanjore kingdom formed a part of the ancient Chola state, a region notoriously infested with robbers and highwaymen. The new governor found it almost impossible to rid his realm of this persistent menace. He, therefore thought of a clever device to solve this knotty problem. He weaned away some of the leading robber chieftains from the unholy confederation by offering them large landed estates in his realm, and by promising them a hereditary right over these estates. These new found allies helped the governor in successfully combating the rest of their unlawful confederates. Thus, by slow degrees, the robber bands, which had threatened the peace and tranquility of the Chola pro-

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and then. Here the Cholas built a fortress of a moderate size as well as a few buildings, whose ruins may be seen to this day. In course of time, Tanjore gained in importance, and the later Cholas and their successors continued to reside in this city. The period of the Chola rule was the brightest chapter in the history of the Tanjore province. King Kulottunga, son of Rajaraja Narendra, caused an anicut to be constructed over the Kaveri and the waters so stored were diverted through irrigational channels to near and far regions, for the promotion of agriculture. The construction of Kulottunga is now known as the "Grand Anicut". A British Engineer who observed it closely is reported to have declared it as not less than sixteen centuries old. It was Rajaraja I who had the unique distinction of raising at Tanjore the marvellous temple, referred to in Sanskrit as "Brihadiswaralaya" and in Tamil as "Periya Koil" No other temple, either in the north or south of India, has the imposing and stupendous dimensions of the Brihadiswara temple. The sacred Bull (Nandi) of stone, installed in this place of worship, is one of the finest and biggest in India. The anicut and the temple of the Chola age excite the wonder and admiration of even the present age of wonders and marvels.

7. It is a rather strange observation to make, but yet it is true, that there is as much mobility in cities as there is in the non-stationary human beings who inhabit them. Delhi, the metropolis of the Indian Republic is perhaps the most striking example of this observation. From the legendary age of king Yudhishtira, when it was known as "Indraprastha", Delhi shifted

Cities and
their
mobility

defeat. Muddu Veerappa was forced to agree to pay annual tribute to Venkatapati Raya. His ally, the Nayak of Ginji is said to have been captured by the forces of the empire. In the above mentioned battle, Raghunadha, the son of Achyuta Nayaka, represented his father and gave invaluable support to Venkatapati Raya. The policy pursued by Tanjore in this respect was the right one, in as much as Achyuta Nayaka and his son, Raghunadha supported their liege lord against a host of rebel fendatories. All the support given to the parent kingdom of Vijayanagar was help rendered to the cause of Hindu religion and way of life, and a barrier to the spread of the territory and influence of the Muslim sultans. The cause of the Vijayanagar empire was the cause of Tanjore, Madura, Ginjee and so many other principalities of south India. But to the jaundiced eyes of the Nayaks of Madura, things appeared in a different light. They looked upon Venkatapati Raya of Chandragiri as an aggressive invader who wished to impose his authority over weaker neighbours by force of arms. As for Tanjore, Madura looked upon it as its mortal enemy, for had not the Nayak of Tanjore made common cause with Chandragiri in humiliating it? Therefore, she should be regarded as the unpardonable foe of Madura. Thus the battle of Vallamkōta had a most unfortunate effect on the solidarity of the Hindu principalities of the Nayaks, and ever since the defeat of Vallamkōta, Madura was at daggers drawn with Tanjore. It was these rivalries that resulted in the fall of Tanjore. By their mistaken policy, the Nayaks of Madura wounded themselves while all the while deceiving themselves into the belief that they were plunging the daggers in the bosom of the hated enemy.

ప్రపంచ తెలుగు మహానభల ప్రచురణ

NAYAKS OF TANJORE



Acc No. 6231

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withdrew. The emperor, Venkatapati Raya was immensely pleased and loaded the Tanjore prince with many honours and presents.

Achyuta Nayaka must have been greatly delighted at the victory of his youthful son and carried out his formal anointment as the heir-apparent, an act which he had been contemplating for some years. But that is not to say that Achyuta had altogether retired from the governance of the state. It only means that, from 1589 onwards, Raghunadha was closely associated with the government of the state.

Achyuta retired from active political life completely after the demise of his sovereign, Venkatapati Raya (1614). Upon this Raghunadha's coronation ceremony takes place. The poet historian, Yagnanarayana Dikshita makes a reference to Raghunadha's coronation and informs us of his great gifts like Tulapurushadana and Mahabhutadana, said to have been performed in connection with this ceremony. After Raghunadha assumed the reins of government, Achyuta is said to have retired to Srirangam, the foremost centre of Vaishnavite culture in south India, and spent his time peacefully in the company of scholars. He was alive in 1617, when his son, Raghunadha paid a visit to him after the great victory of Topuru.

21. Sri V. Vridhagirisan, in his scholarly account of the Nayaks of Tanjore published in the Journal of the Annamalai University (of June 1940), makes a reference to Raghunadha Nayaka in these glowing terms. "Raghunadha, by virtue of his victories and benefactions, fully justified the high expectations of his grand father, Sevvappa (Chevvappa Nayaka). Govinda Dikshita

down with heavy imposts and unbearably heavy taxes. Awakened by the monstrous persecutions, and the unparalleled exactions of their new masters, the populace of south India rose in revolt en masse, and shook off the yoke of barbarous foreign conqueror within two decades. On the banks of the Tungabhadra, the illustrious brothers, Harihara and Bukka founded the historic city of Vijayanagar (1336 A.D.) and laid the foundations of a mighty kingdom of the Hindus which stood as a bulwark of the Hindus in general, their religion and way of life for more than two centuries. Cut off from all outside help, the Muslim principality of Madura continued its precarious existence for a short time, and was finally over run by a viceroy of the Vijayanagar kings (1371).

10. The Nayaks of Tanjore whose story is our chief concern here, were the viceroys of the kings of Vijayanagar. The whole of south India from the Tungabhadra in the north to cape Comorin in the extreme south became a part of the Empire of Vijayanagar. But the overlordship of the Vijayanagar monarchs rested lightly on the local chieftains. In the memorable words of Kalidasa, the national poet of India, the Indian rulers effected several conquests, and won victories in many a field, but that was done only with a view to acquire glory (యశస్సే విశేషః పుణ్యం). Neither economic exploitation, nor the imposition of a new faith were the objectives of the Hindu overlords of India. So long as a local ruler or prince recognised the emperor's suzerainty and overlordship, and paid the stipulated annual tribute, he was allowed unfettered freedom in the governance of his principality.

of Tanjore, though they did not find it possible to effect a union of their forces on all occasions. The principality of Madura also threw its weight on the side of the enemies of Tanjore. For obtaining reliable information about the struggle of Raghunadha Nayaka against his enemies and for a knowledge of the circumstances that led to these wars, we have to depend upon Ramabhadramba and Yagnanarayana Dikshita, once again. Of these two, the account given by the lady author is said to be more systematic and more helpful to the student of history than the account of the scholarly poet, Dikshita.

24. To start with we may take the case of Cholaga. Cholaga was one of the many highwaymen who infested the Chola country for ages together, but the majority of whom had been suppressed during the period of Chevvappa Nayaka. **The Cholaga and the Portugese** This Cholaga declared himself to be a feudatory of the Nayak of Ginjee, but in fact, he was his own master. His headquarters was Devipattanam, an island fortress at the mouth of the Coleroon. This wicked disturber of the peace and tranquility of the land, and a persecutor of the peace-loving citizens of Tanjore and neighbouring areas, appears to be a demon in human shape. It is said that he forced thirsty people to drink heated lead and that he used to throw his prisoners to be devoured by well-trained crocodiles in his moat and to pass sharp needles into their bodies. He is compared to Ravana of the great epic for his misdeeds, the only difference being that Cholaga had only one head instead of ten. Ramabhadramba tells us that he was a worshipper of Bhairava, and even Vithala could not conquer him. He was

The Nayaks of Tanjore

The illustrious empire of the Rajas of Vijayanagar rose and flourished in the south of India, with its metropolitan city, Vijayanagar standing on the southern bank of the Tungabhadra. The principalities of Tanjore and Madura, were the distant descendants and pale shadows of the Chola and Pandya Kingdoms of historic celebrity. Tanjore and Madura were the seats of the royal Cholas and Pandyas in days of yore, and fortunately in the recent past, also the Nayaks of Tanjore and Madura chose these cities as the seats of their respective governments.

2. The Chola region over parts of which the Nayaks of Tanjore held sway in the 16th and 17th centuries was a part of the Dravidadesa. **The Chola Region** It consisted of three provinces the Chola, Pandya and Chera. These three provinces were ruled over by different royal dynasties. The Ramayana and the Mahabharata make a reference to these kingdoms. Of these we are just now concerned with the land of the Cholas.

In ancient times, it was a region infested with robbers. Historical records also bear testimony to this fact. Pious pilgrims from the northern regions who came to the south to pay their respects to the Lord at Srirangam or Rameswaram became the victims of the depredations of these highwaymen. We were told

himself to achieve his objectives. In the meantime, the enemies of Raghunadha were not idle. The first impediment that they planned to put in his way was to cut of his communications. The Tanjore forces would have to cross the Kaveri to attack the forces of Jagga Raya. So, this resourceful general had the grand Anicut over the Kaveri which would serve as a bridge to his forces, to be damaged. The Tanjore forces were greatly annoyed at this, but Raghunadha was not the man to allow his plans to be upset by such hardships. He waited till the hot dry season began, and marched his armies along the banks of the Kaveri and reached the seashore. The capture of Devikottai, the headquarters of Cholaga was the first step in Raghunadha's campaign. At the sea-shore a fleet of boats was built and on this fleet, the forces of Tanjore crossed the sea and laid siege to the fortress. Cholaga was helped by the Portugese, and their united forces offered a stiff resistance. But Raghunadha's forces overpowered them and entered the fortress. Cholaga, the arch enemy of the people, was captured and imprisoned. The power of the Portugese was partly crippled, but their main citadel, Jaffna still remained untouched. Raghunadha marched his forces along the sea-coast and reached a place called "Point Calimere". Perhaps this was the best place for the Tanjore forces to cross over to Jaffna. This town is situated in the north of Ceylon, and here the sea, which separates the island from the mainland, is only twenty miles wide. The fleet of boats which helped the Tanjore armies to cross sea at the time of the campaign against Cholaga was once again pressed into service. While the army of Raghunadha was crossing the sea the Portugese used their artillery and sent showers of bullets to scare them

had been married to Chevvappa, one of the generals of the state. Chevvappa was, it is true, only one of the many commanding officers in the vast army of the Vijayanagar kings. But he hailed from a proud and respectable family of Kshatriyas of the lunar line. Chevvappa's father, Timmappa Nayaka had rendered valuable service to Krishna Deva Raya, in his campaign against Raichur. In the disorders that had broken out in the realm in the early years of Achyuta Raya's reign, Chevvappa served the state loyally, and valorously. Such an officer, connected by blood-relation with the members of the royal family, deserved to be elevated to a higher and more dignified status. About this time, the affairs of the Chola kingdom of Tanjore fell into disorder. Possibly the regnant scion of the ancient Chola family proved disloyal to the parent kingdom. Upon this, Achyuta was prevailed upon to appoint Chevvappa as the governor of Tanjore with a mandate to set matters right.

The elevation of Chevvappa Nayaka to the kingship of the Tanjore realm took place in 1535. The commonly accepted version of the manner in which Chevvappa secured the rulership of the Tanjore province is the above one. But there are others which tell a different story. According to one, Chevvappa was in the early years of his life, a humble but extremely loyal servant of the famous scholar, Govinda Dikshita. It was, we are told, the Dikshita who was responsible for the elevation of Chevvappa to the rank of a provincial governor. According to another version, Chevvappa overran the province of Tanjore of which he subsequently became the ruler. Neither of these versions, is corroborated and substantiated by any relia-

ved three Nayaks of Tanjore—Chevvappa, Achyuta and Raghunadha. Dikshita was an expert in music also, and is said to have been the author of a book on musicology known as “Sangita Sudha”. Govinda had two sons, Yagna Narayana Dikshita and Venkatamakhi. Their very names indicate that they had performed the sacrifices recommended by the Vedas. It is said that the elder of the two recognised Raghunadha Nayaka, his king and patron as his teacher also. That is an unusually high compliment to an administrator and general. Yagna Narayana Dikshita was a great Sanskrit scholar and was the author of Sahitya Ratnakara, Alankara Ratnakara and Raghunadha Bhupaliyamu, all of them composed in Sanskrit. It has already been pointed out that this Dikshita’s work, Sahitya Ratnakara gives us a good deal of historical information also regarding the happenings of his patron’s reign. Govinda Dikshita’s second son Venkatamakhi also was a distinguished musicologist and is credited with the authorship of a book called “Chaturdandi Prakasika”. Poet Raja Chudamani and Kumara Tatacharya, both of them authors of repute, graced the court of Raghunadha Nayaka. One very interesting feature of Raghunadha’s court was that it consisted of two distinguished lady poets also. One of them was Ramabhadramba. She is said to be one of this distinguished Nayaka’s wives. She was a scholar in Sanskrit and wrote in that language a quasi-historical poem of great merit, called Raghunadhabhyudaya which gives us much valuable information about her patron’s achievements. The other poetess was Madhuravani. She translated into Sanskrit the Ramayana written by Raghunadha Nayaka in Telugu. The most distinguished poet of this Nayak’s court was Chemakura Venkatakavi. This poet’s Telugu

పరిచయము

సహస్రాబ్దాలుగా ప్రవర్ధమానమగుచున్న తెలుగు సంస్కృతిని తెలుగుదేశపు నలుచెరగుల పరిచితము చేయు సంకల్పముతో 1975 వ సంవత్సరమును తెలుగు సాంస్కృతిక సంవత్సరముగ ఆంధ్రప్రదేశ్ ప్రభుత్వము ప్రకటించినది అందుకు అనుగుణమైన కార్యక్రమాలను నిర్వహింపజేయుటయేగాక, ప్రపంచములోని వివిధ దేశాలలో నివసించు చున్న తెలుగువారి సాంస్కృతిక ప్రతినిధులందరును ఒకచోట సమావేశమగు వసతిని కల్పించుటకై 1975, ఏప్రిల్ 12 (తెలుగు ఉగాది) మొదలుగ ప్రపంచ తెలుగు మహాసభ హైదరాబాదున జరుగు నటుల ప్రభుత్వము నిర్ణయించినది. అందుకు ఒక ఆహ్వానసంఘము ఏర్పాటునది. ఆంధ్రప్రదేశ్ ప్రభుత్వ ముఖ్యమంత్రి మాన్యశ్రీ జలగం వెంగళరావుగారు ఆ సంఘమునకు అధ్యక్షులు, విద్యాశాఖామంత్రి మాన్యశ్రీ మండలి వెంకటకృష్ణారావుగారు దాని కార్యనిర్వాహకాధ్యక్షులు, ఆర్థికమంత్రి మాన్యశ్రీ వీడతల రంగారెడ్డిగారు ఆర్థిక, సంస్థా కార్యక్రమాల సమన్వయసంఘాల అధ్యక్షులు.

ఆ సంఘము, ప్రపంచ తెలుగు మహాసభల సందర్భమున వచ్చువారికి తెలుగుజాతి సాంస్కృతిక వైభవమును తెలియజేయుటకు అనువుగ ఆంధ్రభాషా సాహిత్య, కళా చరిత్రాధికములను గురించి ఉత్తమములు, ప్రామాణికములునగు కొన్ని లఘు గ్రంథములను ప్రకటించవలెనని సంకల్పించి, ఆ కార్యనిర్వాహణకై 44 మంది నభ్యులుకల ఒక విద్వత్సంఘమును, శ్రీ నూకల నరోత్తమరెడ్డిగారి అధ్యక్షతన నియమించినది. ఆ విద్వత్సంఘము ఆ లఘు గ్రంథముల పుస్తకపుల నిర్దేశించి వాని రచనకై ఆయారంగములందు పేరుగనిన ప్రముఖులను రచయితలుగ యెన్నుకొనినది. ఈ విధముగ సిద్ధమైన గ్రంథములలో భాషా, సాహిత్య, చారిత్రక విషయములకు సంబంధించిన వానిని ప్రకటించు బాధ్యతను ఆంధ్రప్రదేశ్ సాహిత్య అకాడమీ వహింప

32. Raghunadha Nayaka, the greatest of the Telugu Nayak rulers of Tanjore passed away in 1633 and with him departed the glory of this line of princes.

33. The successor of Raghunadha was Vijaya Raghava Nayaka. He was the last king of this line, and perhaps the least in merit. Vijaya Raghava appears to have succeeded to the throne by putting to death or disposing off his brothers in some foul manner. The writings of contemporary missionaries and indigenous writers also bear testimony to it. For a period of 12 years from his accession (1633-45), Vijaya Raghava Nayaka's rule seems to have been a smooth one. He was himself a man of considerable literary talent, and was the author of a drama in Telugu known as Raghunadhabhyudaya. It is said to be the first drama in Telugu and partly written in verse and partly in prose. There was in his court a poetess of the name Rangajamma, and she was the author of two books, Mannarudasa Vilasa and Ushaparinayam. Vijaya Raghava extended his patronage to writers in Tamil and Kannada also. During his reign several books were written in Tamil, one of them being "Panchanada Mahatmya". It goes without saying that all this literary activity must have been carried on in the early years of Vijaya Raghava's reign, the latter part being a period of political intrigue, religious persecution, invasions of outsiders and famine and pestilence. There was a streak of wickedness and perversity in Vijaya Raghava Nayaka. Of his wickedness, we have had a proof in the manner of his ascending the throne. This Nayak was incompetent and cowardly. He

surname of one of the highly respected families of present day Andhra belonging to the Niyogi sub-sect).

15. It is true that Chevvappa Nayaka was appointed as the ruler of Tanjore by Achyuta Raya, but it was done with the knowledge and approval of Aliya Rama Raya who was even then one of the leading nobles of the state. Hence, after the death of Achyuta, when power passed into his hands Rama Raya did not in any way interfere in the affairs of Tanjore, nor did he do anything to displease Chevvappa. Hence, the relations between the central government and the feudatory state of Tanjore remained quite friendly. Tanjore remained faithful to the parent kingdom and helped it whenever troubles arose. This will be borne out, as may be seen by the subsequent developments in the history of Vijayanagar. Chevvappa was an able administrator who conferred the inestimable gift of peace and security on his realm. It has already been pointed out that the Tanjore kingdom formed a part of the ancient Chola state, a region notoriously infested with robbers and highwaymen. The new governor found it almost impossible to rid his realm of this persistent menace. He, therefore thought of a clever device to solve this knotty problem. He weaned away some of the leading robber chieftains from the unholy confederation by offering them large landed estates in his realm, and by promising them a hereditary right over these estates. These new found allies helped the governor in successfully combating the rest of their unlawful confederates. Thus, by slow degrees, the robber bands, which had threatened the peace and tranquility of the Chola pro-

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and then. Here the Cholas built a fortress of a moderate size as well as a few buildings, whose ruins may be seen to this day. In course of time, Tanjore gained in importance, and the later Cholas and their successors continued to reside in this city. The period of the Chola rule was the brightest chapter in the history of the Tanjore province. King Kulottunga, son of Rajaraja Narendra, caused an anicut to be constructed over the Kaveri and the waters so stored were diverted through irrigational channels to near and far regions, for the promotion of agriculture. The construction of Kulottunga is now known as the "Grand Anicut". A British Engineer who observed it closely is reported to have declared it as not less than sixteen centuries old. It was Rajaraja I who had the unique distinction of raising at Tanjore the marvellous temple, referred to in Sanskrit as "Brihadiswaralaya" and in Tamil as "Periya Koil" No other temple, either in the north or south of India, has the imposing and stupendous dimensions of the Brihadiswara temple. The sacred Bull (Nandi) of stone, installed in this place of worship, is one of the finest and biggest in India. The anicut and the temple of the Chola age excite the wonder and admiration of even the present age of wonders and marvels.

7. It is a rather strange observation to make, but yet it is true, that there is as much mobility in cities as there is in the non-stationary human beings who inhabit them. Delhi, the metropolis of the Indian Republic is perhaps the most striking example of this observation. From the legendary age of king Yudhishtira, when it was known as "Indraprastha", Delhi shifted

Cities and
their
mobility

defeat. Muddu Veerappa was forced to agree to pay annual tribute to Venkatapati Raya. His ally, the Nayak of Ginji is said to have been captured by the forces of the empire. In the above mentioned battle, Raghunadha, the son of Achyuta Nayaka, represented his father and gave invaluable support to Venkatapati Raya. The policy pursued by Tanjore in this respect was the right one, in as much as Achyuta Nayaka and his son, Raghunadha supported their liege lord against a host of rebel fendatories. All the support given to the parent kingdom of Vijayanagar was help rendered to the cause of Hindu religion and way of life, and a barrier to the spread of the territory and influence of the Muslim sultans. The cause of the Vijayanagar empire was the cause of Tanjore, Madura, Ginjee and so many other principalities of south India. But to the jaundiced eyes of the Nayaks of Madura, things appeared in a different light. They looked upon Venkatapati Raya of Chandragiri as an aggressive invader who wished to impose his authority over weaker neighbours by force of arms. As for Tanjore, Madura looked upon it as its mortal enemy, for had not the Nayak of Tanjore made common cause with Chandragiri in humiliating it? Therefore, she should be regarded as the unpardonable foe of Madura. Thus the battle of Vallamkota had a most unfortunate effect on the solidarity of the Hindu principalities of the Nayaks, and ever since the defeat of Vallamkota, Madura was at daggers drawn with Tanjore. It was these rivalries that resulted in the fall of Tanjore. By their mistaken policy, the Nayaks of Madura wounded themselves while all the while deceiving themselves into the belief that they were plunging the daggers in the bosom of the hated enemy.

ప్రపంచ తెలుగు మహానభల ప్రచురణ

NAYAKS OF TANJORE



Acc No. 6231

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withdrew. The emperor, Venkatapati Raya was immensely pleased and loaded the Tanjore prince with many honours and presents.

Achyuta Nayaka must have been greatly delighted at the victory of his youthful son and carried out his formal anointment as the heir-apparent, an act which he had been contemplating for some years. But that is not to say that Achyuta had altogether retired from the governance of the state. It only means that, from 1589 onwards, Raghunadha was closely associated with the government of the state.

Achyuta retired from active political life completely after the demise of his sovereign, Venkatapati Raya (1614). Upon this Raghunadha's coronation ceremony takes place. The poet historian, Yagnanarayana Dikshita makes a reference to Raghunadha's coronation and informs us of his great gifts like Tulapurushadana and Mahabhutadana, said to have been performed in connection with this ceremony. After Raghunadha assumed the reins of government, Achyuta is said to have retired to Srirangam, the foremost centre of Vaishnavite culture in south India, and spent his time peacefully in the company of scholars. He was alive in 1617, when his son, Raghunadha paid a visit to him after the great victory of Topuru.

21. Sri V. Vridhagirisan, in his scholarly account of the Nayaks of Tanjore published in the Journal of the Annamalai University (of June 1940), makes a reference to Raghunadha Nayaka in these glowing terms. "Raghunadha, by virtue of his victories and benefactions, fully justified the high expectations of his grand father, Sevvappa (Chevvappa Nayaka). Govinda Dikshita

down with heavy imposts and unbearably heavy taxes. Awakened by the monstrous persecutions, and the unparalleled exactions of their new masters, the populace of south India rose in revolt en masse, and shook off the yoke of barbarous foreign conqueror within two decades. On the banks of the Tungabhadra, the illustrious brothers, Harihara and Bukka founded the historic city of Vijayanagar (1336 A.D.) and laid the foundations of a mighty kingdom of the Hindus which stood as a bulwark of the Hindus in general, their religion and way of life for more than two centuries. Cut off from all outside help, the Muslim principality of Madura continued its precarious existence for a short time, and was finally over run by a viceroy of the Vijayanagar kings (1371).

10. The Nayaks of Tanjore whose story is our chief concern here, were the viceroys of the kings of Vijayanagar. The whole of south India from the Tungabhadra in the north to cape Comorin in the extreme south became a part of the Empire of Vijayanagar. But the overlordship of the Vijayanagar monarchs rested lightly on the local chieftains. In the memorable words of Kalidasa, the national poet of India, the Indian rulers effected several conquests, and won victories in many a field, but that was done only with a view to acquire glory (యశస్సే విశేషః పుణ్యం). Neither economic exploitation, nor the imposition of a new faith were the objectives of the Hindu overlords of India. So long as a local ruler or prince recognised the emperor's suzerainty and overlordship, and paid the stipulated annual tribute, he was allowed unfettered freedom in the governance of his principality.

of Tanjore, though they did not find it possible to effect a union of their forces on all occasions. The principality of Madura also threw its weight on the side of the enemies of Tanjore. For obtaining reliable information about the struggle of Raghunadha Nayaka against his enemies and for a knowledge of the circumstances that led to these wars, we have to depend upon Ramabhadramba and Yagnanarayana Dikshita, once again. Of these two, the account given by the lady author is said to be more systematic and more helpful to the student of history than the account of the scholarly poet, Dikshita.

24. To start with we may take the case of Cholaga. Cholaga was one of the many highwaymen who infested the Chola country for ages together, but the majority of whom had been suppressed during the period of Chevvappa Nayaka. **The Cholaga and the Portugese** This Cholaga declared himself to be a feudatory of the Nayak of Ginjee, but in fact, he was his own master. His headquarters was Devipattanam, an island fortress at the mouth of the Coleroon. This wicked disturber of the peace and tranquility of the land, and a persecutor of the peace-loving citizens of Tanjore and neighbouring areas, appears to be a demon in human shape. It is said that he forced thirsty people to drink heated lead and that he used to throw his prisoners to be devoured by well-trained crocodiles in his moat and to pass sharp needles into their bodies. He is compared to Ravana of the great epic for his misdeeds, the only difference being that Cholaga had only one head instead of ten. Ramabhadramba tells us that he was a worshipper of Bhairava, and even Vithala could not conquer him. He was

The Nayaks of Tanjore

The illustrious empire of the Rajas of Vijayanagar rose and flourished in the south of India, with its metropolitan city, Vijayanagar standing on the southern bank of the Tungabhadra. The principalities of Tanjore and Madura, were the distant descendants and pale shadows of the Chola and Pandya Kingdoms of historic celebrity. Tanjore and Madura were the seats of the royal Cholas and Pandyas in days of yore, and fortunately in the recent past, also the Nayaks of Tanjore and Madura chose these cities as the seats of their respective governments.

2. The Chola region over parts of which the Nayaks of Tanjore held sway in the 16th and 17th centuries was a part of the Dravidadesa. **The Chola Region** It consisted of three provinces the Chola, Pandya and Chera. These three provinces were ruled over by different royal dynasties. The Ramayana and the Mahabharata make a reference to these kingdoms. Of these we are just now concerned with the land of the Cholas.

In ancient times, it was a region infested with robbers. Historical records also bear testimony to this fact. Pious pilgrims from the northern regions who came to the south to pay their respects to the Lord at Srirangam or Rameswaram became the victims of the depredations of these highwaymen. We were told

himself to achieve his objectives. In the meantime, the enemies of Raghunadha were not idle. The first impediment that they planned to put in his way was to cut of his communications. The Tanjore forces would have to cross the Kaveri to attack the forces of Jagga Raya. So, this resourceful general had the grand Anicut over the Kaveri which would serve as a bridge to his forces, to be damaged. The Tanjore forces were greatly annoyed at this, but Raghunadha was not the man to allow his plans to be upset by such hardships. He waited till the hot dry season began, and marched his armies along the banks of the Kaveri and reached the seashore. The capture of Devikottai, the headquarters of Cholaga was the first step in Raghunadha's campaign. At the sea-shore a fleet of boats was built and on this fleet, the forces of Tanjore crossed the sea and laid siege to the fortress. Cholaga was helped by the Portugese, and their united forces offered a stiff resistance. But Raghunadha's forces overpowered them and entered the fortress. Cholaga, the arch enemy of the people, was captured and imprisoned. The power of the Portugese was partly crippled, but their main citadel, Jaffna still remained untouched. Raghunadha marched his forces along the sea-coast and reached a place called "Point Calimere". Perhaps this was the best place for the Tanjore forces to cross over to Jaffna. This town is situated in the north of Ceylon, and here the sea, which separates the island from the mainland, is only twenty miles wide. The fleet of boats which helped the Tanjore armies to cross sea at the time of the campaign against Cholaga was once again pressed into service. While the army of Raghunadha was crossing the sea the Portugese used their artillery and sent showers of bullets to scare them

had been married to Chevvappa, one of the generals of the state. Chevvappa was, it is true, only one of the many commanding officers in the vast army of the Vijayanagar kings. But he hailed from a proud and respectable family of Kshatriyas of the lunar line. Chevvappa's father, Timmappa Nayaka had rendered valuable service to Krishna Deva Raya, in his campaign against Raichur. In the disorders that had broken out in the realm in the early years of Achyuta Raya's reign, Chevvappa served the state loyally, and valorously. Such an officer, connected by blood-relation with the members of the royal family, deserved to be elevated to a higher and more dignified status. About this time, the affairs of the Chola kingdom of Tanjore fell into disorder. Possibly the regnant scion of the ancient Chola family proved disloyal to the parent kingdom. Upon this, Achyuta was prevailed upon to appoint Chevvappa as the governor of Tanjore with a mandate to set matters right.

The elevation of Chevvappa Nayaka to the kingship of the Tanjore realm took place in 1535. The commonly accepted version of the manner in which Chevvappa secured the rulership of the Tanjore province is the above one. But there are others which tell a different story. According to one, Chevvappa was in the early years of his life, a humble but extremely loyal servant of the famous scholar, Govinda Dikshita. It was, we are told, the Dikshita who was responsible for the elevation of Chevvappa to the rank of a provincial governor. According to another version, Chevvappa overran the province of Tanjore of which he subsequently became the ruler. Neither of these versions, is corroborated and substantiated by any relia-

ved three Nayaks of Tanjore-Chevappa, Achyuta and Raghunadha. Dikshita was an expert in music also, and is said to have been the author of a book on musicology known as "Sangita Sudha". Govinda had two sons, Yagna Narayana Dikshita and Venkatamakhi. Their very names indicate that they had performed the sacrifices recommended by the Vedas. It is said that the elder of the two recognised Raghunadha Nayaka, his king and patron as his teacher also. That is an unusually high compliment to an administrator and general. Yagna Narayana Dikshita was a great Sanskrit scholar and was the author of Sahitya Ratnakara, Alankara Ratnakara and Raghunadha Bhupaliyamu, all of them composed in Sanskrit. It has already been pointed out that this Dikshita's work, Sahitya Ratnakara gives us a good deal of historical information also regarding the happenings of his patron's reign. Govinda Dikshita's second son Venkatamakhi also was a distinguished musicologist and is credited with the authorship of a book called "Chaturdandi Prakasika". Poet Raja Chudamani and Kumara Tatacharya, both of them authors of repute, graced the court of Raghunadha Nayaka. One very interesting feature of Raghunadha's court was that it consisted of two distinguished lady poets also. One of them was Ramabhadramba. She is said to be one of this distinguished Nayaka's wives. She was a scholar in Sanskrit and wrote in that language a quasi-historical poem of great merit, called Raghunadhabhyudaya which gives us much valuable information about her patron's achievements. The other poetess was Madhuravani. She translated into Sanskrit the Ramayana written by Raghunadha Nayaka in Telugu. The most distinguished poet of this Nayak's court was Chemakura Venkatakavi. This poet's Telugu

పరిచయము

సహస్రాబ్దాలుగా ప్రవర్ధమానమగుచున్న తెలుగు సంస్కృతిని తెలుగుదేశపు నలుచెరగుల పరిచితము చేయు సంకల్పముతో 1975 వ సంవత్సరమును తెలుగు సాంస్కృతిక సంవత్సరముగ ఆంధ్రప్రదేశ్ ప్రభుత్వము ప్రకటించినది అందుకు అనుగుణమైన కార్యక్రమాలను నిర్వహింపజేయుటయేగాక, ప్రపంచములోని వివిధ దేశాలలో నివసించు చున్న తెలుగువారి సాంస్కృతిక ప్రతినిధులందరును ఒకచోట సమావేశమగు వసతిని కల్పించుటకై 1975, ఏప్రిల్ 12 (తెలుగు ఉగాది) మొదలుగ ప్రపంచ తెలుగు మహాసభ హైదరాబాదున జరుగు నటుల ప్రభుత్వము నిర్ణయించినది. అందుకు ఒక ఆహ్వానసంఘము ఏర్పాటునది. ఆంధ్రప్రదేశ్ ప్రభుత్వ ముఖ్యమంత్రి మాన్యశ్రీ జలగం వెంగళరావుగారు ఆ సంఘమునకు అధ్యక్షులు, విద్యాశాఖామంత్రి మాన్యశ్రీ మండలి వెంకటకృష్ణారావుగారు దాని కార్యనిర్వాహకాధ్యక్షులు, ఆర్థికమంత్రి మాన్యశ్రీ పిడతల రంగారెడ్డిగారు ఆర్థిక, సంస్థా కార్యక్రమాల సమన్వయసంఘాల అధ్యక్షులు.

ఆ సంఘము, ప్రపంచ తెలుగు మహాసభల సందర్భమున వచ్చువారికి తెలుగుజాతి సాంస్కృతిక వైభవమును తెలియజేయుటకు అనువుగ ఆంధ్రభాషా సాహిత్య, కళా చరిత్రాధికములను గురించి ఉత్తమములు, ప్రామాణికములునగు కొన్ని లఘు గ్రంథములను ప్రకటించవలెనని సంకల్పించి, ఆ కార్యనిర్వాహణకై 44 మంది సభ్యులుకల ఒక విద్వత్సంఘమును, శ్రీ నూకల నరోత్తమరెడ్డిగారి అధ్యక్షతన నియమించినది. ఆ విద్వత్సంఘము ఆ లఘు గ్రంథముల పుస్తకపుల నిర్దేశించి వాని రచనకై ఆయారంగములందు పేరుగనిన ప్రముఖులను రచయితలుగ యెన్నుకొనినది. ఈ విధముగ సిద్ధమైన గ్రంథములలో భాషా, సాహిత్య, చారిత్రక విషయములకు సంబంధించిన వానిని ప్రకటించు బాధ్యతను ఆంధ్రప్రదేశ్ సాహిత్య అకాడమీ వహింప

32. Raghunadha Nayaka, the greatest of the Telugu Nayak rulers of Tanjore passed away in 1633 and with him departed the glory of this line of princes.

33. The successor of Raghunadha was Vijaya Raghava Nayaka. He was the last king of this line, and perhaps the least in merit. Vijaya Raghava appears to have succeeded to the throne by putting to death or disposing off his brothers in some foul manner. The writings of contemporary missionaries and indigenous writers also bear testimony to it. For a period of 12 years from his accession (1633-45), Vijaya Raghava Nayaka's rule seems to have been a smooth one. He was himself a man of considerable literary talent, and was the author of a drama in Telugu known as Raghunadhabhyudaya. It is said to be the first drama in Telugu and partly written in verse and partly in prose. There was in his court a poetess of the name Rangajamma, and she was the author of two books, Mannarudasa Vilasa and Ushaparinayam. Vijaya Raghava extended his patronage to writers in Tamil and Kannada also. During his reign several books were written in Tamil, one of them being "Panchanada Mahatmya". It goes without saying that all this literary activity must have been carried on in the early years of Vijaya Raghava's reign, the latter part being a period of political intrigue, religious persecution, invasions of outsiders and famine and pestilence. There was a streak of wickedness and perversity in Vijaya Raghava Nayaka. Of his wickedness, we have had a proof in the manner of his ascending the throne. This Nayak was incompetent and cowardly. He

surname of one of the highly respected families of present day Andhra belonging to the Niyogi sub-sect).

15. It is true that Chevvappa Nayaka was appointed as the ruler of Tanjore by Achyuta Raya, but it was done with the knowledge and approval of Aliya Rama Raya who was even then one of the leading nobles of the state. Hence, after the death of Achyuta, when power passed into his hands Rama Raya did not in any way interfere in the affairs of Tanjore, nor did he do anything to displease Chevvappa. Hence, the relations between the central government and the feudatory state of Tanjore remained quite friendly. Tanjore remained faithful to the parent kingdom and helped it whenever troubles arose. This will be borne out, as may be seen by the subsequent developments in the history of Vijayanagar. Chevvappa was an able administrator who conferred the inestimable gift of peace and security on his realm. It has already been pointed out that the Tanjore kingdom formed a part of the ancient Chola state, a region notoriously infested with robbers and highwaymen. The new governor found it almost impossible to rid his realm of this persistent menace. He, therefore thought of a clever device to solve this knotty problem. He weaned away some of the leading robber chieftains from the unholy confederation by offering them large landed estates in his realm, and by promising them a hereditary right over these estates. These new found allies helped the governor in successfully combating the rest of their unlawful confederates. Thus, by slow degrees, the robber bands, which had threatened the peace and tranquility of the Chola pro-

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